

chains, and forbidden the sacrament.<sup>1</sup> John XXII condemned their doctrine as heretical. This put the observantines in the same position as other heretical sects. They must be rebels and heretics or give up ideas which seemed to them the sum of all truth and wisdom. Generally they clung to their ideas like the heretics.<sup>2</sup> One of their heroes was Bernard Delicieux (f 1320), who is celebrated as the only man who ever dared to resist the Inquisition. He was tortured twice, and condemned to imprisonment in chains on bread and water. He lived only a few months under this punishment.<sup>8</sup> Out of admiration immense sums were given to the mendicants, and they became notorious for avarice and worldly self-seeking.<sup>4</sup> As early as 1257 Bonaventura, the head of the order, reproached them with these faults.<sup>5</sup> "Some of the venomous hatred expressed by the Italian satirists for the two great orders of St. Francis and St. Dominic may perhaps be due to an ancient grudge against them as a papal police founded in the interests of orthodoxy, but the chief point aimed at is the mixture of hypocrisy with immorality, which rendered them odious to all classes of society."<sup>6</sup> "In general the Franciscans seem to us far less orthodox than the Dominicans. They issued from a popular movement which was irregular, unecclesiastical, very little conformed to the ideas of the hierarchy about discipline." "The followers of St. Francis continued to contain ardent-minded men who maintained that the Franciscan reform had not produced all its due results; that that reform was superior to popes and to the dispensations issued at Rome; that the appearance of the seraphic Francis was neither more nor less than the advent of a new Christianity and a new Christ, like in all respects to the first, but superior to it by poverty. Therefore all the democratic and communistic movements of later times, — the third order of St. Francis, the Beghards, Lollards, Bisocs, Fraticelli, Spiritual Brethren, Humiliati, and Poor Men of Lyons [Waldenses], who were exterminated by the state and the prisons of the Dominicans, have their origin in the old leaven of Katharism, Joachimism, and the eternal gospel."<sup>7</sup>

219. Popular mania for poverty and beggary. The strength of the mendicant orders was in their popularity. They reconquered for the church the respect of the masses. Then they

became the inquisitors, and the abusers of power  
for their own  
interests, and fell into great disfavor. Their  
history shows well  
the course of interaction between the masses and  
the rulers, and  
the course of institutions born in popular mores  
but abused to  
serve private interests. The mendicant orders  
furnished the

<sup>1</sup> Lea, *Inquis* ^ III, 33.

\* Lea, *Inquis.*, **III**, 34.

<sup>2</sup> *Ibid.*) 51, 59.

<sup>5</sup> *Ibid.*, 29.

<sup>8</sup> Haureau, *Bernard Delicieux* ^ 142.

<sup>6</sup> Symonds,

*Renaissance*\* I, 394.

<sup>7</sup> Renan, *Averroes*, 259 ff.